



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. X.

PALESTINE.

JOURNAL OF REV. JOSEPH WOLF.

From the London Jewish Expositor received at this office.

Moussul, March 19, 1824.—I went to the Jews to speak of Jesus Christ, who is slow to anger, and great in power; who hath his way in the whirlwind and in the storm; who rebuketh the sea, and maketh it dry; who spared, in former times, Nineveh, that great city, wherein were more than six-score thousand persons, and also much cattle. I called on Rabbi Mose, the chief Rabbi of Moussul: the Rabbies Jonas, Solomon, and David were present, and I saluted them in Hebrew.

I. Peace be with you, and your Sabbath be peace.

Rabbies. The peace of the Messiah, the peace of Jerusalem.

Rabbi Jonas. (Addressing himself to me) Do you come perchance from the river Sambation, to bring us good tidings of the Messiah?

I. No river Sambation is in existence, but I come here to bring you good tidings.

Jonas. From what land do you now come?

I. I come from the land of Israel, from Jerusalem, and Aleppo.

Jonas. What do our brethren at Jerusalem say of the Messiah; will he soon come? There, in Palestine, they must know something: we always look towards Palestine.

I. Alas! our brethren at Jerusalem know but little of the true Messiah, I conversed with them much concerning Him, in whom I trust that he will have mercy on his people, and soon come again; and of whom I trust that he will come, that he shall come, that he shall not tarry, Amen!

All the Rabbies present. We never felt more the need of the Messiah than we do now; tribulation, tribulation, tribulation, and nothing but tribulation!

I. Have you never read of Jesus Christ? Have you never read the Gospel of Jesus Christ, who was crucified for our sins at Jerusalem, and who is the true Messiah; who is the fellow of the Lord of Hosts, against whom his sword awaked? It is true, that tribulations lie very heavy upon men; their mind is often cast down in the time of misery, but as soon as you shall begin to feel a godly sorrow for your sins—as soon as you shall begin to feel the burden of your spiritual misery, as strongly as you feel the burden of your temporal misery, then the time, the hour of your redemption will be nigh, and the clouds of your misery will pass

away; for you shall see that Jesus, and none but Jesus, is mighty to save!

Rabbi Solomon. My grandfather, a great disciple of the wise men, peace be upon him, was very anxious to know the contents of the Gospel; he therefore bought an Arabic Gospel from a Christian priest, and copied the whole of it with Hebrew characters, in order that the disciples of the wise might read and examine it in the college.

A great many other Jews of respectability called on me at the residence of the Syrian bishop, and read the Hebrew Gospel in the presence of the Syrian bishop, and many other Syrians, and explained to the Syrians the meaning of it in Arabic: my brethren expounded the Gospel to Christians! The Syrian bishop, who is a very sensible man, said, that they had never seen such a traveller as I am, and never saw such a scene before. He desired me to leave with him a Hebrew Testament, that he might give it to some Jew when he had an opportunity. I gave him one.

There are at Moussul 200 families of Jews, who have one synagogue, one college for young men, one high priest, and they are under the order of Shaul, (Saul,) the prince of the captivity, residing at Bagdad. All the Jews in this country believe that the Beni Khaibr, near Mecca and Medina, are the descendants of the ancient Rechabites.

I heard two sermons preached in the Syrian church; there was more of the Gospel in them than I had expected. The preacher first made the sign of the cross, saying, "In the name of the Father, the Son, and the Holy Spirit," and then all the people repeated these words. He took his text from Isaiah liii. 3. The sufferings of Christ were described in the most affecting manner. He said, "I imagine I see the Lord from heaven on the cross, the nails in his hands, the bitter gall in his mouth. Lord, how much didst thou suffer for us!" The congregation repeated the words, "Lord, how much didst thou suffer for us!" The preacher went on—"and all this he suffered to redeem us from the torments of hell! Lord, save us from the torments of hell!" The congregation interrupted the preacher, and exclaimed, "Lord, save us from the torments of hell!" After this the joy of the saints in paradise was described; and here reference was made to the fathers. The preacher closed his sermon with the exclamation, "Lord, suffer us to enter the gates of Paradise."

Both the Syrian, and the Chaldean Christians assert, that in the Bible the name of bishop (Eskof) is synonymous with the name of priest (Kas,) and an Eskof (bishop) may therefore marry.

Some Catholics called to-day on me, and said, that they had heard I came to this country with a firman against the Catholics. I said to them, "the gospel is my only firman against you."

March 22.—I took a view of the ruins of the ancient Nineveh, a quarter of an hour distant from Moussul. There the sepulchre of the prophet Jonas is shewn, which is in the hands of the Turks. And I saw the river Tigris, which is the river Hiddekel, (Gen. ii. 14.) In the afternoon we left Moussul, and arrived in four hours at the village Karkush.

March 23.—We arrived at Kafti, near the water called Sarp. This village is inhabited by Muslims and Yezidi, of the tribe of Mamusia, who differ in some respects from those of Kuselli and Jabl Sanjaar.

Yakoob, a Syrian from Merdeen, brought a Yezidi to my room, with whom I conversed. The name of the Yezidi was Ybrahim.

I. Who was the founder of your sect?

Yezidi. Yazid Ibn Maawi.

I. Do you never pray?

Yezidi. Upon Sanjaar they never pray; but the Yezidi Almamusia, of whom I am, pray one night in the year, that night is called by us Lailat Almahya, i. e. night of life.

I. What do you pray?

Yezidi. I cannot tell you this.

I. What do you think of the devil?

Yezidi. (Looking fearfully about as if somebody stood behind him,) I cannot speak of that thing. He told me then that they had once a great man among their sect, whose name was Shahadi Ibn Masafar.

I. What do you think of Christ?

Yezidi. (First looking about to see that no Turk was present.) He was God: we call him Isa Nurani, (Jesus the enlightened;) he was Kilma, the word. Kyafa and Pilapus, his faithful and good disciples, drew the nails from his feet, that he never died.

I. Do ye never fast?

Yezidi. Thrice in the year.

I. Do ye drink wine and brandy?

Yezidi. We drink both in large plates the whole day!

March 25.—We arrived at Arbel, where I was very hospitably received in the house of the brother of the late governor of Arbel, whose name is Hajabdalaziz. Here I was obliged to make use of my knowledge of the Persian language, for the Arabic is not spoken here. There are 10,000 Kurds, but very different from the Kurds in Mesopotamia. Here they are gentlemen and the friends of hospitality. The name of Mr. Rich is well known here. I heard in the evening, the warbling of the nightingale, that dear little creature, coming from the land of Bulbul, from the land of Persia. "The borders of the bower, and the walks of the garden, are not pleasant without the notes of the nightingale." Arbel is believed, by the Chaldean Christians, to be the ancient Rehoboth, Gen. x. 11. Quintus Curtius, the biographer of Alexander, calls it Arbella: here Alexander defeated the army of Darius. "Igitur quarto die præter Arbellam penetrat ad Tigrim."

At Arbel there are no Christians. The Christians live an hour distant from Arbel, in the village Ainkawa. I asked my kind landlord, who is a Mahomedan, whether any Jews live in this

place: he said, yes; and asked me the reason of my anxiety to see the Jews. I told him that I wished to converse with them about Moses and the prophets. Abdalaziz Agha, this is the name of my landlord, sent immediately for the rabbi, that I might have a conversation with him about Moses and the prophets. I then had, with the rabbi, a conversation, which lasted more than two hours; and before he went, he said, "I shall think over this subject; but, Sir, when shall tribulation pass from Israel, and when will our captivity end?"

I. When you shall believe in Jesus Christ.

The Turk, Hajabdalaziz, desired me, after this, to tell him the purport of my conversation. I told him that I had proved to the Jew, that Jesus was the true Messiah. He desired to know the proofs: I shewed him the proofs by Moses and the prophets; and in this manner my landlord, and many other Turks, heard the glad tidings of the Gospel.

April 3.—Arrived at Duzkhormat, where some Jews live,—forty families.—I had only time to converse with one of them. He told me that the Messiah had arrived at Calcutta, two months ago.

April 7.—Arrived again among Arabs. In the evening I left my two servants, (for I was obliged to take into my service one of the Greek servants of the French gentleman, with his permission, for the preservation of my health, as the Greek whom I took at Aleppo, I dismissed at Bagdad) I left them, as I said, behind with my baggage, and I went forward, accompanied by an Arab only, the whole night, and arrived safely, the 8th of April, in the morning, at eight o'clock, sixty-four days after my departure from Aleppo; and after many fatigues, in the city of the Khalifs, Bagdad, in the land of Babylon. Mr. Swoboda, an excellent German gentleman, at this place, to whom I was recommended by friends at Aleppo, had already announced my arrival to Serkis Agha, an Armenian, who is the British agent at Bagdad, in whose house I was very hospitably received; and to my greatest joy, I there met with some English gentlemen: the Hon. George Keppel, Mr. Hamilton, Lieut. Hart, and Mr. Lamb, from Scotland. They all came from India to Bagdad, via Bassora; and though they had never seen me, they treated me with much cordiality, and regretted that they had already sent their baggage to Persia, for which country they set out the evening of my arrival: they quickened me, and revived my spirits. They told me that Thomason and Corrie were well; that Marshman and Carey are well; and that Ward, dear Ward, was well, but in a better world.

I knew thee well, dear Ward, thou hast finished thy course, thou hast kept the faith; thou hast now obtained a crown of righteousness; thou art now at Jerusalem; thou art now upon Sion, and dost view all her palaces: the time of singing is now come to thee! The above-mentioned gentlemen intend to go from Persia to Petersburg.

April 9.—Elian de Esra, and de Picciotti, the two Jewish consuls of Aleppo, furnished me, before my departure, with letters of introduction for Shoul, (Saul,) who, (after Esra, the former prince of the captivity, and seraf of the pasha, was sent into exile,) was made prince of the captivity in Israel, and seraf of the pasha, in Esra's stead. I was introduced to him to-day; he received me with the greatest kindness and civility, and promised me to return the visit when their Easter

was over. He informed me that there are 1,500 families of Jews at Bagdad. The whole commerce and business of the pasha is in the hands of the Jews.

He invited me to go, after Easter, with some Jews, to the burial-ground of the prophet Ezekiel, and to the burial-ground of Joshua, the high-priest, and to that of Ishak Gaon, which invitation I most readily accepted.

April 10—Shoul, (Saul,) the prince of the captivity, sent me word that he should be glad to see me in his house, for Rabbi Mose, the high-priest of the Jews, wished to make my acquaintance, having heard that I spoke the Biblical Hebrew, and that the synagogue should be shewn to me. I immediately went and met the Rabbi, who has the appearance of a good-natured old man.

I. I see that you have here a worthy prince of the captivity.

High-priest. We must have some prince, for it is written, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come!"

The prince of the captivity then gave orders that their synagogues should be shewn to me. They have four beautiful synagogues: they shewed me their Sepher Torah, and desired me to read in it: they have two colleges.

The high-priest said, that after Easter, he will converse with me about Moses and the prophets.

April 11.—Rabbi Jacob Zemakh, a Jew from Bombay, called on me; he is an elderly man, and knew Doctor Buchanan very well, and had several conversations with him upon religious subjects. I found here among the Jews at Bagdad, to my greatest astonishment, books, Bibles, Testaments, and tracts, which I gave to the Jews at Jerusalem, with my name written in them; my name, and the object of my mission, were therefore already become known to them.

Another Jew, who called on me, Mordecai by name, read the New Testament in my room, in the British Consulate, for a long time, and told me that he had read this book before, in the house of the rich Jew Ezechiel, at Bassora. A Jew, named Obadiah, read the New Testament in my house, with two other Jews, and seemed struck with the song of the angels, and the praises of the heavenly host. "Glory to God in the highest, and on earth peace, good-will toward men!"

I gave away among very respectable Jews, ten Hebrew New Testaments in one day! On the 16th of this month, more than twenty Jews called on me at the residence of the British agent, and conversed with me more than nine hours: they read upwards of ten chapters of the Gospel of Matthew. The Jews of Bagdad, for the most part deem it their chief duty to get money, and to fulfil the words in *Genesis* i. 28. They frequently marry three wives at once. They invited me yesterday to dinner, and I had a long conversation with them.

WESTERN AFRICA.

Aggravated Cruelty of the Slave Trade.

The Sierra-Leone Gazette furnishes multiplied evidence on this subject.

With reference to the FRENCH Slave-Dealers, it is stated in the Gazette of Aug. 28th—

Having received a list of Slave Vessels boarded

by the boats of H. M. S. Maidstone, we this day lay the same before our readers. It is really melancholy to reflect, that the boats of this ship, in a single cruise which only occupied two months, should have had occasion to visit 19 vessels, all engaged in this trade, and that without being permitted to molest them in this nefarious and cruel traffic in their fellow-men. Ten of these Slavers were under French Colors, and belonging to French Ports; and we do hope that this will be still further proof, if such proof were necessary, to satisfy His Most Christian Majesty's Government, that the same guilty commerce, which we have so often had occasion to denounce, is still carrying on by the subjects of France.

These vessels were all furnished with French Papers; and the object of their voyage was openly avowed and gloried in by some of the Masters, who, on our Officers going on board, explained how their victims were to be classed, the particular parts of the vessel appropriated to each, how many they proposed taking away, and every other horrid particular. The facts, therefore, speak for themselves; and unless the French Government at once interfere in a more decided manner than they have hitherto done, the world must think, what we fear, alas! is too true—that there is a disinclination to abolish the odious traffic, on the part of this Great Nation.

In the Gazette of Nov. 24th, it is added—

The French Slave Trade has lately most considerably increased in the rivers Bonny and Old Calabar. Several new vessels have arrived; and many, laden with full cargoes of human victims, have left under the White Flag and manned by Frenchmen, although the capital embarked is ostensibly Spanish. In order that our readers may judge of the barbarity and want of feeling evinced by these subjects of an enlightened nation, which publicly disavows such infamous conduct, we desire to make known that "Le Louis," commanded by one Oiseau, in completing her cargo of Slaves in the Old Calabar a few weeks since, without the slightest spark of humanity in him thrust the whole of these unfortunate beings between decks—a height of only three feet—and closed the hatches for the night! When morning made its appearance, fifty of the poor sufferers had paid the debt of nature, owing to the confined, diseased, and putrid atmosphere which they were condemned to respire! The wretch coolly ordered the bodies of these miserable victims of his total want of human feeling to be thrown into the river; and immediately proceeded on shore, to complete his execrable cargo, by fresh purchases of his fellow creatures. To detail all the information which we have received relative to the enormities committed by these dealers in human flesh, who feel that they are protected by the Nation which they claim, and the Flag which they hoist, would horrify any but Slave Dealers, who seem naturally callous to every feeling which ennobles mankind: suffice it to say they are heart-rending, and would disgrace the most unenlightened savage.

In the same Gazette, the following scandalous facts are stated in reference to the PORTUGUESE Slave Trade.

We regret never having before inspected the numerous Slave Ships which have arrived here, in order to ascertain whether they answered the description set forth in their Papers. The following

particulars relative to three vessels, taken by our squadron for being engaged in this horrible commerce, and lately brought into our harbour for adjudication in the British and Portuguese Court of Mixed Commission, will, we feel assured, astonish even our readers, who have unhappily had too many opportunities of witnessing the misery which this traffic imposes upon its defenceless and unfortunate victims.

The "Diana"—This vessel is stated, in the Royal Passport, to be 120 tons burden; and permitted by this passport, in accordance with the Alvara of His Most Faithful Majesty, under date of the 24th of Nov. 1813, to carry 300 Slaves; being at the rate of five to every two tons. On being inspected, she is found to admeasure only 66 tons, 52-94 fourths English measurement; and, therefore AUTHORISED to take at the rate of five to each ton. The surface of the men's slave-room is only 480 feet, and 2 feet 7 inches in height; and that of the women 103 feet surface, and 3 feet 11 inches high; yet on board this vessel there were actually shipped at Badagry, for the passage to the Brazils, 156 human victims, besides her crew, 18 in number.

The "Two Brazilian Friends"—This vessel is also stated, by a like document, to be 146 tons; and, being similarly licensed, might carry 365 slaves. On inspection, she is found to be only 95 tons 54-94 fourths, and, consequently, in like manner, authorised to carry at the rate of four to each ton. The surface of the platform for the men is 615 feet, and the height 2 feet 6 inches; that of the women 148 feet 8 inches surface, and 3 feet 10 inches in height. On board this vessel there were actually shipped at Badagry, for passage to the Brazils, 260 unfortunate Africans, besides her crew, 18 in number.

The "Avizo"—This vessel is, by a similar document, asserted to be 231 tons; and, by her licence, might carry 580 slaves. On examining her, it is ascertained that she is only 165 tons 28-94 fourths; and, therefore, might carry at the rate of more than 5 to a ton. The surface of the men's room is 861 feet, height of ditto 3 feet 2 inches; that of the woman is 215 feet surface, and the same height as the men's: 465 wretched beings were stowed on board this vessel at the same port, for passage to the Brazils, besides her crew, 33 in number.

We have here 328 tons of shipping, licensed to carry 1245, and actually conveying from the coast 881 slaves; being, in these three vessels, at the rate of 11 to every 4 tons, besides the men navigating them, and the water and provisions necessary for so great a number of people for the voyage, together with their boats and ship's stores. As the men and women thus embarked were 712 in number; and supposing the children, both boys and girls, to be either always kept on deck or confined to the long boat, as is the practice, still only a little more than 31-4 square feet was allowed for each adult African thus shipped—a space, which, we would suppose, no human being could long exist in; and, indeed, the number of deaths, and the emaciated state of the survivors, too fully prove this to be the case.

These three vessels were condemned; and those who survived among their miserable captives, were added to the thousands of their countrymen, who were before enjoying the blessings of our care.

Other vessels were subsequently taken, and the victims in like manner liberated. One of these was the "Bella Eliza," under Brazilian colors, on board of which vessel 381 miserable victims had been embarked, under the same false representations.

New Horrors of the Middle Passage.

But refinements of cruelty seem to be added, in these days, to the old horrors of the middle passage! A resident at Freetown thus writes, in the Sierra-Leone Gazette of the 11th of December—

Having gone off to the Slave Vessels lately sent into this harbour by our brave squadron, I was struck with the appearance of some very fierce dogs of the blood-hound species, natives of Brazil; and, on inquiry, found that they had been taken on board for the purpose of assisting their inhuman masters in coercing the unfortunate victims of their lawless cupidity. These animals, I am told, are so well trained to the purposes for which they are kept, as to sit watch over the hatches during the night, or whenever the wretched beings were confined in the pestilential atmosphere of the vessel's hold; and thus effectually preclude them, by their ferocity, from ascending, which, in their sufferings from suffocation and putridity of atmosphere, they are naturally desirous of doing. This abominable system of thus employing the most savage of the domiciled canine species is, I understand, pretty generally practised on board the Slavers from Bahia and Cuba.

Barbarity of the Interior Slave-Trade.

Major Gray, whose "Travels in Western Africa" when in command of the Expedition for exploring the Interior have just appeared, draws (pp. 292—296) a most affecting picture of the miseries occasioned by the Slave Trade. The Kaartans, very far up the Senegal, had attacked their neighbors the inhabitants of Bondoo. Major Gray says—

They had made 107 prisoners, chiefly women and children. Many of these unfortunate beings were known to me. The men were tied in pairs by the necks, their hands secured behind their backs—the women by their necks only; but their hands were not left free from any sense of feeling for them, but in order to enable them to balance the immense loads of corn or rice, which they were forced to carry on their heads, and the children (who were unable to walk) on their backs.

Major Gray, accompanying the Kaartans adds—

I had an opportunity of witnessing the sufferings to which the new-made Slaves are subjected in their first state of bondage. They were hurried along, tied as I before stated, at a pace little short of running, to enable them to keep up with the horsemen, who drove them on as Smithfield drovers do fatigued bullocks. Many of the women were old, and by no means able to endure such treatment. One, in particular, would not have failed to excite the tenderest feelings of compassion in the breast of any, save a savage African: she was at least sixty years old, in the most miserable state of emaciation and debility, nearly doubled together, and with difficulty dragging her tottering limbs along. All this did not prevent her inhuman captor from making her carry a heavy load of water: while, with a rope about her neck,

he drove her before his horse; and, whenever she shewed the least inclination to stop, he beat her in the most unmerciful manner with a stick.

Had any of those gentlemen (if any there be,) who are either advocates for a revival of that horrid and unnatural traffic in human flesh, or so careless about the emancipation of this long degraded, and suffering people as to support their cause (if they do it at all) with little ardor, been witness to the cruelties practised on this and similar occasions (to say nothing of their sufferings in the middle passage,) they would soon change their minds, and be roused to make use of all their best exertions, both at home and abroad, to abolish in toto the Slave Trade, which, although it has received a mortal blow from the praiseworthy and truly indefatigable exertions of Africa's numerous and philanthropic friends in England, must exist as long as any of the States of Europe give it their support.

I endeavored to purchase from Garran (the Kaartan Chief) the freedom of the poor old woman; but, although I told him to fix his own price, I could not induce him to comply. He told me that nothing could be disposed of before the King had seen all that was taken. I, to no purpose, represented to him the more than probability of this poor creature's falling a victim to the hardships which she must undergo before she could reach Kaarta. Those savages only ridiculed my compassion, and asked me if I was gratified in seeing the people of Bondoo thus punished: my reply in the negative only excited their laughter; and drew a remark from Garran, "that people so sensible to the sufferings of their enemies could not be good warriors." Alas! what an error! and what consequent scenes of distress and misery!

Of a subsequent day's toil, Major Gray says—

The sufferings of the poor Slaves during a march of nearly eight hours, partly under an excessively hot sun and east wind, heavily laden with water, of which they were allowed to drink but very sparingly, and travelling barefoot on a hard and broken soil covered with long dried reeds and thorny underwood, may be more easily conceived than described.

One young woman, who had (for the first time) become a mother two days only before she was taken, and whose child, being thought by her captor too young to be worth saving, was thrown by the monster into the burning hut from which the flames had just obliged the mother to retreat, suffered so much from the swollen state of her bosom, that her moans might frequently be heard at the distance of some hundred yards, when, refusing to go on, she implored her fiend-like captor to put an end to her existence; but that would have been too great a sacrifice to humanity; and a few blows with a leathern horse-fetter soon made the wretched creature move again.

A man, also, lay down; and neither blows, entreaties, nor threats of death could induce him to move. He was thrown across a horse, his face down; and, with his hands and feet tied together under the animal's chest, was carried along for some distance: this position, however, soon caused difficulty of breathing, and almost suffocation; which would certainly soon have ended his miserable existence, had they not placed him in a more easy posture, by allowing him to ride sitting upright; but he was so exhausted, that, to keep him

on the horse, it was necessary to have him supported by a man on each side. Never did I witness, nor indeed did I think it possible that a human being could endure such tortures as were inflicted on this man.

I did not see the old woman, nor could I ascertain what was become of her.

At a later period he adds—

The sufferings of the prisoners presented scenes of distress, which I am incapable of painting in their true colors. The women and children, all nearly naked and carrying heavy loads, were tied together by the necks, and hurried along over a rough stony path that cut their feet in a dreadful manner. There were a great number of children who, from their tender years, were unable to walk, and were carried, some on the prisoners' backs, and others on horseback behind their captors, who, to prevent their falling off, tied them to the back part of the saddle with a rope made from the bark of the baobab, which was so hard and rough that it cut the back and sides of the poor little innocent babes so as to draw the blood.—This, however, was only a secondary state of the sufferings endured by these children, when compared to the dreadfully blistered and chafed state of their seats, from constant jolting on the bare back of the horse; seldom going slower than a trot or a smart amble; and not unfrequently driven at full speed for a few yards and pulled up short. On these occasions it was to me a matter of astonishment, how the child could support the strokes which it must have received from the back of the saddle, which, from its form, came in contact with the child's stomach.

UNITED FOREIGN MISSIONARY SOCIETY.

FROM THE MISSIONARY REGISTER.

UNION MISSION.

Journal for March, 1825.

11th.—Considering the savage rudeness of the Osage warriors, when they meet their enemies, or even their friends, on their war-ground, we have thought ourselves peculiarly favored at Union.—To-day, however, an affair took place, which it may perhaps be useful to record. Brother Fuller has been occupied most of the winter in clearing and fencing a large field for corn in the river bottom. Wah-ho-bek-keh, who has been a fierce and bloody warrior, built his lodge on the opposite side of the river, and occasionally brought in meat for sale. He had conducted himself peaceably till to-day, when the evil spirit put it into his heart to do mischief. He crossed over, and begged the use of a kettle, which brother Fuller denied him, on the ground that he could not spare it from his camp. The Indian then attempted to open the door by violence. One of the most resolute of the laborers stepped forward, and resisted his attempt. The Indian then leaped toward the man, aiming at him the full blows of his tomahawk. The man, unwilling to risk the consequence of taking up his axe in self-defence, seized a club, by which he gave the Indian one heavy blow, and again retreated. The Indian, still more exasperated, pursued, till brother Fuller, observing the motion of things, left his plough and came forward. The Indian coming to his recollection, desisted, and sat down on a log, and began to complain that the man had struck him. Brother Fuller, knowing that he was

in the wrong, and that he had aimed a number of fatal blows at the man, one of which had glanced down his back, replied to the Indian, *you are a bad man, you wanted to kill some of us*; and then deliberately taking away the Indians tomahawk, handed it to the injured laborer, and told him, "you may throw it into the river." It was then hurled away into the river, where we hope it will rest. The Indian breathed out his complaint, *We-a-wau-hau-ne*, i. e. I am poor, and went off, apparently mortified at his rashness.

21st.—The warrior who assaulted the camp on the 11th inst. and whom brother Fuller deprived of his tomahawk, has again come to see us, and behaves more handsomely than we have ever known him. He talks about joining the settlement at Hopefield; but, knowing his quarrelsome turn, we dare not encourage him to come there at present. On the whole we feel satisfied, that casting away his tomahawk has been a sufficient punishment for his rashness, and saved us the trouble of reporting him to the civil or military authorities of the country. And since this man, who, in other circumstances, might have become so much exasperated as to excite the feelings of many against us, has, from the consciousness of his own error, become cool, and even in some measure reformed, we hesitate not to say, that the most benighted heathen has reason, has conscience, has a soul: and we would improve this occurrence to rouse us to increased efforts to guide that reason, to enlighten that conscience, and save that soul.

Journal for April.

April 9th.—Brother Vaill spent part of this week in visiting the Indians at the great village on the Verdigris; lodged, as formerly at Claymore's, and notwithstanding those grievances stated in the Journal for January and February, he was treated with usual hospitality and friendship. According to the estimate which we have just made, there are in this town two thousand five hundred souls. In the Pas-sog-go-neh town higher up the Verdigris, there are not less than five hundred, which makes the Indians of the Arkansas three thousand, instead of two thousand, as stated in a late paper. Of this number, one thousand or more are children of a suitable age to be at school.

The instructions from New-York, inviting one of Claymore's sons, and one of Tally's, to come thither for the purpose of education, were communicated to these chiefs, and their answers received. The first said, "I know your object in coming to this country; it is good. But I have not yet seen the day when I felt safe in sending my children away from home. I have many foes. I am like a man who is attacked by twenty angry dogs at one time, he knows not which to strike first. When the Agent comes and lives among us, I shall put two of my sons to your school, that they may tarry with you two years, live on your food, learn your language, before they travel abroad, so as not to appear awkward, and be subject to sickness by a sudden change of diet."

The second chief, knowing the many promises which Claymore had made, which he had not fulfilled, replied, "I shall not promise till I am ready to perform. When I make up my mind to school my children, I shall give them to the missionaries. Till then, I shall say nothing."

April 25th.—Brother Vaill spent the Sabbath,

yesterday, at the great village, and preached in the old chief's lodge, from these words, "My people are wise to do evil, but to do good they have no knowledge." The attempt was more successful than was anticipated; indeed it was more so than any that has yet been made, to our knowledge, in any of the villages except at Hopefield. What was particularly pleasing, was the fact, that they sent forth the public crier on Saturday evening, to proclaim that the Tah-poos-kah, or missionary, had come; that the coming day was the Sabbath; that they must all keep still, &c. On Sabbath evening the interpreter said, they had been more still than usual; though the women proceeded with their planting, and the boys played at quoits.

The blind chief, who is considered a judicious and wise man for an Indian, observed, that there would be a heap of corn lost if the women should quit planting for the *Umpah Woh-kun-dah*, the day of God. And Tally said once at the mission-house, when requested not to make salt on the Sabbath, *Umpah Wah-kun-dah era-see*, I hate God's day, it makes people poor. As yet the chiefs lend not their example or influence to promote the objects of the mission; still, yesterday's success gives us encouragement, and the time has come when the whole nation begin to form some idea of our business among them, and of the Sabbath; and had we another preacher here, the word of God might be dispensed both at the settlement and at the great village every Sabbath, and at other times. May God send us assistance in due season.

HOPEFIELD.

Mr. Requa, in a letter dated May 17, 1825, gives a table showing the names of the fifteen farmers, the number of their wives and children and the number of acres of land enclosed and cultivated by each. From this table it appears that thirteen out of the fifteen are married, and two are widowers; one of them has three wives, and another two; the rest have only one. The whole number of their children is forty-one, of whom seven are at school. The whole number of acres of land enclosed is seventy-three, and the number cultivated is forty-three.

Most of the settlers, considering their former idle habits, and roving dispositions, have far exceeded our expectations in persevering industry and in steadiness of deportment. They continue to assemble on the Sabbath and attend to divine instruction. Brother Vaill makes no small exertions to come here every Sabbath morning to preach to them. In the afternoon he returns to his pastoral charge at Union. We have reason to be encouraged, and to believe the hand of the Lord is assisting us. Oh! "may we labor and not faint." Have we not cause to believe that the Lord is thus preparing the way for this people to receive the blessings of the New Covenant in Christ.

I will now attempt to give you a description of their poverty; and you will allow me to plead in their behalf. Some of the families that came here last winter have subsisted a part of the time on nothing but acorns, which they prepare by boiling them first in ashes and water, and then in pure water. Their extreme poverty prevents them from making those preparations which are necessary to their farming more extensively. They have horses, and wish to accustom them to work; but they have no harness for them, no ploughs, no

waggons or carts. They wish to cut timber for cabins, rails, &c. but they have only a few axes, which were lent them by Union Mission. They would have split many more rails this spring, if they could have had a sufficient number of iron wedges. They would dress or cultivate their corn to much better advantage, if they could have a sufficient number of hoes. All these implements they are destitute of, except a few hoes. A few of the women have planted some cotton. They inquire, When shall we be able to make cloth? They have seen large spinning wheels at Union, and know the use of them. They ask, Who will give us wheels, and furnish us with things necessary to weave cloth?—They say, If you write to your good friends at the east, will not they help us? Are there not plenty of such things there? But I forbear; I can scarcely refrain from tears while I write and reflect on their destitute condition. Cannot something be done to assist them in their agricultural and domestic pursuits? I trust the Lord, who has all hearts in his hands, will dispose some to cast, of their abundance, into his treasury, that this degraded people may be raised from their low estate to enjoy the blessings of civilized man.

CATARAUGUS MISSION.

Dedication of an Indian Meeting-house.

Mr. Thayer in a letter to the Secretary, dated July 9th, writes as follows:—

In my last I mentioned that the Indians were erecting a Meeting-house. It is now completed, and is a very pleasant building, thirty-two by twenty-eight feet, neatly finished. It was dedicated to Almighty God last Sabbath. The house was crowded with Indians of both parties, and white people from the surrounding settlements. Not far from four hundred souls were present to hear the word of life dispensed. Brother Harris preached the dedication sermon. The services were all solemn, and together with the occasion rendered it one of the most interesting scenes I have witnessed. To see a temple of the Lord rising on heathen ground, and solemnly set apart for the worship of Jehovah is truly animating. After the dedicatory service, the Lord's Supper was administered; there were present, members of several churches, and nearly all the Indian church from Seneca.

In that house may many sinners be brought to experience the enlightening and saving power of the Gospel, and by the ordinances of grace be trained up for future glory.

UNITED DOMESTIC MISSIONARY SOCIETY.

Want of the Bible in Rockland and Orange.

The Rev. Hosea Ball, who was appointed by the U. D. M. Society to labour in the Highlands of Rockland and Orange, reports in a letter dated November 29th, that in eight neighbourhoods* which he visited, containing in all, 423 families, 212, or more than one half were destitute of the

Bible. These families contained 2404 individuals, of whom 1148 could read, and yet the whole number of Bibles and Testaments was only 422, leaving 721 individuals who could read, destitute of any portion of the sacred volume.

We are happy to add that measures have been taken to give a Bible to each destitute family in these villages. At the date of Mr. B's letter, 50 Bibles had been received from Newburgh, with a promise of as many more as would be necessary to supply the wants of all the destitute in the Highlands.

"Many of these families," says Mr. B. "will receive and read the Bible with joy and gladness, while in some cases it will be necessary to explain what the Bible is, for I have found a number who did not know whether they had a Bible in their house or not. To the question, 'Have you a Bible?' I have been frequently answered in this way: 'I don't know—we have a number of books, but whether there is a Bible among them or not I don't know.'"

In the conclusion of his letter Mr. B. says— "These people will gladly receive missionaries, and I doubt not will do all in their power to remunerate them for their services. If a voice is heard from any part of the globe 'come over and help us,' it may be heard from the Highlands of Rockland and Orange. There are many here who, if the Gospel is not carried by the missionary to their own fireside, will in all probability perish for ever. A woman of 102 years of age, whose mental powers are good, recently expressed herself thus; 'I do not know whether God can pardon great sinners; but I have not been a great sinner, and I hope my maker will pardon the few small sins that I have committed, so I think I shall be happy after death.' I could not discover that she had the least idea of a Saviour, or the necessity of any other atonement than her own sorrow for her small sins; nor could I convince her of her error. I might fill a volume with such instances of ignorance."

Good accomplished by Missionary labour in a New Settlement.

The Rev. Mr. Morgan, who has been recently located by the United Domestic Missionary Society at Perinton, (Monroe co.) gives the following account of the result of his labours in a letter dated July 25th. There are hundreds of towns in our western country, where we have reason to believe the labours of missionaries would be attended with as much success as at Perinton. If the funds of our missionary societies were increased twenty fold, they could all be expended with advantage in sending faithful ministers to our new settlements.

"On my arrival at Perinton, April 15th 1825, I was told by those who had been the first settlers of the town, that they had resided here above thirty years, destitute of the regular ministration of the Gospel. Until the commencement of the present year, they had neither church nor society, nor minister of our order.

Some time in December, 1824, the first congregational Church was organized in Perinton, consisting of nine members, three males, and six females. There was at that time no prospect that the church would ever be increased, or that the people would ever enjoy the ministration of the

* The names of the neighbourhoods are 1. Buttermilk falls. 2. Cronks. 3. Fort Montgomery. 4. Forest of Dean. 5. Queensburgh or Rushes. 6. Montville and Gibraltar. 7. Saw-works, Dater's and Sterling. 8. Green Wood's and Johnson's. The five first named are within 10 miles of West point.

Gospel. But notwithstanding their weaknesses, a few were resolved to act. A society was formed; and Providence seemed to smile on their exertions.

Your missionary was solicited by an individual, a friend to missions, to enter this field of labour, with the discouraging prospect of a feeble society of not more than fifteen members, and they unable to raise annually more than 150 dollars for ministerial support. Besides, this feeble band was situated in the midst of the camp of infidelity.

Although at first the society seemed like a dry tree, yet now we have the pleasure of noticing a flourishing foliage; and we hope that both flowers and fruit may soon appear. Since I commenced my labours here, several names have been added to the Society. With this increased strength, and the prospect of assistance from the U. D. M. Society, they have requested me to labour with them for one year.

Since my residence here the church has had an accession of four new members. Two more stand propounded for admission at the next communion, in August, at which time it is expected that several others will join, some by letter, and two or three by profession.

Within a few weeks past, seven or eight persons have expressed their hopes of a recent change of heart; also, the former hopes of a few others have been revived. I do not mean that there is any thing like a revival of religion, but there are a few serious inquiring souls. One fact deserves notice. Five persons in one family, who belonged to no religious society, have recently given evidence of a change of heart. A part of them have already united with this church, and the rest will do so soon.

Our meetings on the Sabbath are held in the school-house, near the centre of the town, and are generally well attended. A Sabbath school has been put in operation here this summer, which promises great usefulness to the rising generation. Besides the stated meetings on the Sabbath and Sabbath evening, the church observe the monthly concert, and a weekly prayer meeting on Tuesday. There are occasionally other meetings during the week in different parts of the Society. — One fact more and I have done. In May an Auxiliary Female Tract Society was commenced by only 12 young ladies, which has already increased to 120 members. These 120 members, principally youth, have raised by subscription 35 dollars. They have put in circulation 12,000 pages of tracts, which have visited at least 100 families. 30,000 pages of these little messengers will soon have visited more than 200 families in this town, imparting, in many instances, such counsel and warning as your missionary could not easily give.

That all the means of grace now enjoyed in P. (and which would not, and could not be enjoyed without the aid of your Society,) may prove a blessing to all this people, is the earnest prayer of your unworthy servant,

JOHN CALVIN MORGAN.

There is not a dark corner of the heart but the word of God will penetrate, and make surprising, and in many cases unwelcome discoveries.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, AUGUST 27, 1825.

BIBLE CLASSES.

A writer in the Western Recorder, published at Utica, N. Y. urges the establishment of Bible Classes in every congregation regularly organized. As the subject, though not new to all our readers, may be so to some, we would state that a Bible Class is an institution in which the learners, instead of merely committing passages of Scripture, of hymns, or of catechisms, obtain instruction explanatory, either of passages, or of subjects, taken from the Bible. The practice of learning *memoriter* is not necessarily discontinued in such a class; but it is expected that the meaning of the passage, its connexion with other parts of the Scripture, the instruction which it contains, and the practical use to be made of it, will be the subject of particular attention. In some cases the instruction is given by the superintendent or teacher in the form of a lecture. It is generally preferred to have the members of the class investigate the subject for themselves at their leisure, with what assistance they can command from concordances, commentaries, and other books which are intended to be of use in such an investigation. If they can be induced to commit the result of their researches to writing, it is always to be preferred, both on account of the facility which they thereby acquire of reducing their thoughts to order, and of the more thorough investigation which they are led by it to make. The teacher then gives his views of the subject, explaining and illustrating it as he thinks proper. The whole exercise is to be viewed as having an immediate connexion with practice, and the moral obligations resulting from it enforced to the greatest possible extent. Variations from the plan here stated obtain in different places, but this, it is believed, describes the general practice. In some places a compendium of religious doctrine is used; in others, a doctrinal catechism containing references to prove texts. — All these varieties have their use, but it is perhaps most useful, where it is practicable, to employ the ingenuity and industry of the individuals who compose the class, assisting it where it is inadequate to a thorough investigation of the topics which come under their consideration. And it is only those classes in which the Bible is the principal subject of inquiry and research, that can with propriety be called Bible Classes.

The writer referred to, offers as reasons for the universal formation of such associations, several arguments of which the following is an abstract.

At the age at which children usually leave the sabbath school, they are incapable of profiting very greatly by pulpit discourses, which are composed for persons of mature age and sound judgment. Hence their minds are vacant of moral knowledge; the seed which was sown in the sabbath school is neglected, and withers, or is devoured by the fowls of the air, whose numbers and the evil they do, sufficiently explain the metaphor, or it is blasted by those passions, which at that age begin to exert their most dangerous power. By receiving them into a Bible Class, idleness, that prolific parent of evil is excluded, the moral powers are kept in vigorous exercise, and employed in the most useful manner. The habit of searching for divine wisdom, will, it may be expected, be carried with them through life, and, by the blessing of God, secure them against every species of error. From such classes, also, may be taken the teachers of common sabbath schools, and thus a deficiency be supplied which

is often felt, of competent persons for that department.

This subject is by no means a novel one. Writers in different religious papers have come forward in support of such institutions; and, if we are not mistaken, the General Association of Massachusetts have formally recommended them to the ministers in their connexion.—All experience attests their utility. Facts are stated in more than one paper, which leave no doubt of their subservience to the highest purposes of religious instruction. Our own observation satisfies us that while the spirit of God is the efficient agent in regeneration, and the preaching of the gospel the appointed means, this gospel is scarcely inculcated in a manner better calculated to secure the agency of the Spirit than in circles like these. We have not known the instance in which their establishment has not been followed by effects visibly beneficial.

IMMOLATION OF WIDOWS IN INDIA.

As the state of India becomes more known it is found to be more deplorable. According to the statement of Mr. Hume in the British Parliament, *three thousand four hundred* had been returned during the past year as having sacrificed themselves in the single province of Bengal, and the whole number might, it is said, be estimated at *ten thousand*. Bengal is scarcely a tenth part of the Peninsula of Hindostan. Some restrictions have been placed on these practices, by the British Government, such as requiring the sacrifice to be voluntary on the part of the widow, to be done in strict conformity to the rules of the Shasters and never to be performed without a license from the proper civil authorities. But regulations of this sort do little towards preventing the evil. They are all very easily complied with. An Indian widow in the first paroxysms of grief for the death of him in whom all her affections centered, is capable of almost any resolution, and the certainty that if she does not keep it, she will lose all character and not be admitted into the society of her nearest relations, will sufficiently secure her constancy. It is a fact which rests on the authority of the best writers on India, that in that country no female is held more infamous than she who has refused to burn with a dead husband. When to all this influence are added the promises of bliss in heaven, which the Shasters make to those who devote themselves in this manner, the importunity of relatives, and the exhortations of priests, it will not be difficult to account for the eagerness which is often manifested on the part of a widow to be immolated. Thus we are told that two were lately burned in the vicinity of Bombay, both of whom ascended the pile with the utmost alacrity. But if nature recoils as it sometimes will, and the victim endeavors to escape, she is brought forcibly back and thrown into the fire! The object of Mr. Hume's statement was to enforce a petition which he presented for the total abolition of these sacrifices. It is plain from experience that this can never be effected by restriction and regulation, and whether it can be done by direct prohibition is uncertain. It is difficult to change national customs which rest on superstition. Laws against them are extremely weak. The thing can be effectually done only by a total change in the religious principles and feelings of the country, such a change as the missionaries there are endeavoring to accomplish.

LA FAYETTE.

A paragraph has been published in most of the papers that Gen. La Fayette had presented \$700 to Mrs. Parsons,

the wife of Capt. Parsons who was killed at Waterloo by the bursting of a cannon, at the time the General passed through that village. "These statements were premature and incorrect, as appears by the following paragraph contained in the Waterloo paper of Wednesday last: 'This morning Jesse Clark, Esq. P. M. of this village, received a draft on the United States' Bank for \$1000 in behalf of the widowed mother (Capt. P. was unmarried) and her family who were dependent on the deceased for protection and support, accompanied by letters addressed to the Hon. Perrie A. Barker, Esq. and Committee of Arrangements, and to Mrs. Parsons.' Such acts of kindness and generosity are worthy of La Fayette, and will be remembered as long as gratitude holds a place in the human breast."

CONNECTICUT SUNDAY-SCHOOL UNION.

The West-Hartford Sunday School; The Southington Sunday School; and the Durham Sabbath School Society, have become Auxiliaries to the Connecticut Sunday School Union, making the number of Auxiliaries 40.

For the information of Sabbath Schools, who have not seen a copy of the *Constitution* of this Society, we will copy the 4th Article.—"All Sunday School Societies by paying one dollar, and who send their reports annually to the Secretary of this Society, shall be Auxiliary, and the Superintendents or Delegates, entitled to vote at all meetings of the Society."

In this connexion, Auxiliaries have all the privileges which are conferred by the American Sunday School Union on those directly connected with that Society.—At the several Depositories of Messrs. Howe in New-Haven; Goodwin and Co. in Hartford, and Russell Hubbard in Norwich, they can be supplied with books at the regular *Union* prices, which are 25 per cent less than to those *unconnected* with this Society.

Sabbath Schools in this State, designing to join the Union, are requested to inform the Secretary at New-Haven, *post paid*.

ORDINATION.

On Wednesday the 17th inst. the REV. LYMAN STRONG was ordained to the pastoral charge of the Congregational Church and Society of Hebron. Introductory Prayer by Rev. Mr. Collins, of Andover; Sermon, from 1 Thess. ii. 19, by Rev. Mr. M'Ewen, of New-London; Ordaining Prayer by Rev. Dr. Palmer, of Charleston, S. C.; Charge to the Pastor by Rev. Mr. Ripley, of Marlborough; Charge to the People by Rev. Mr. Hyde, of Bolton; Right-Hand of Fellowship by Rev. Mr. Nash, of Tolland; Concluding Prayer by Rev. Mr. Calhoun, of North Coventry.

PRESIDENT DWIGHT.

In one of our late Nos. we gave an extract from a Review of Dwight's Theology by the Editors of the London Christian Observer.

The liberal and generous spirit manifested by the Reviewers, is not only gratifying to the friends of Dr. Dwight, but to our national partialities; and, coming from such a source, it will go far to conciliate those good feelings which have often been disturbed and goaded by Egots, and Bigots, who look with jaundiced eyes on every thing that is American.

The Editors begin their Remarks with a quotation from the writings of one of their own countrymen.

"THE people of the United States," says one of our own ardent countrymen, "find themselves in a condition to devote their whole energies to the cultivation of their vast natural resources; undistracted by wars, unburdened by oppressive taxes, unfettered by old prejudices and corruptions. Enjoying the united advantages of an infant and a mature society, they are able to apply the highly refined science and art of Europe, to the improvement of the virgin soil and unoccupied natural riches of America. They start unincumbered by a thousand evils, political and moral, which weigh down the energies of the old world.—The volume of our history lies before them: they may adopt our improvements, avoid our errors, take warning from our sufferings; and, with the combined lights of our experience and their own, build up a more perfect form of society. Even already they have given some momentous, and some salutary, truths to the world. It is their rapid growth which has first developed the astonishing results of the productive powers of population. We can now calculate with considerable certainty, that America, which yet presents to the eye, generally, the aspect of an untrodden forest, will, in the short space of one century, surpass Europe in the number of its inhabitants. We even hazard little in predicting, that before the tide of civilization has rolled back to its original seats, Assyria, Persia, and Palestine, an intelligent population of two or three hundred millions will have overspread the new world, and extended the empire of knowledge and of the arts from Cape Horn to Alayska. Among the vast mass of civilized men, there will be but two languages spoken. The effect of this single circumstance in accelerating the progress of society can scarcely be calculated.—What a field will then be opened to the man of science, the artist, the popular writer, who addresses a hundred millions of educated persons! What a stimulus given to mental energy and social improvement, when every new idea, and every useful discovery, will be communicated instantaneously to so great a mass of intelligent beings, by the electric agency of the post and the press! Imagination is lost in attempting to estimate the effects of such accumulated means and powers. One result, however, may be anticipated. America must then become the centre of knowledge, civilization, and power."

The prophetic vision created by this zealous writer would have brightened into more radiant splendour, had he not entirely omitted to anticipate the future triumphs of the Cross, and in regions where it has already begun its conquest. Among the ten millions of the inhabitants of the United States, there are

computed to exist eight thousand Christian Congregations; and, in some divisions of the Union, are to be found the efficiency and importance of an established church, though without an exclusive hierarchy. The proportions of truth and error, and of faithful and faithless shepherds, may be much the same as among ourselves. There are many circumstances which, God be praised! most tenaciously bind together the continental, and the insular Christians of the old and new countries. They use, for example, the same bible, and in the same translation; their libraries are alike enriched by the approved writings of British and American divines; their ecclesiastical ceremonies and liturgy are substantially the same; the plans of their religious societies are similarly arranged; the missionary systems of both countries proceed with an identity of spirit, perseverance, and success; and the parallel might be extended with such minuteness, as to shew, that when English Christians unite in worship, with the correspondent communions to their own in America, they recognize even the very same hymns and tunes, and, if Episcopalians, the same liturgical formularies, which solemnize or animate the public assemblies of Britain.

After quoting from the Memoir of Dr. Dwight, the calamity he sustained in early life, by the loss of the use of his eyes, the Reviewers say—

We think that the extraordinary air of originality diffused, in his "Theology," over many of the beaten and worn subjects of divinity, may readily be accounted for, by the peculiar circumstances under which the work was thought out and dictated. Mingled with much modesty, and with very humbling views of the abject state of the human mind, as degraded and enfeebled by sin, there is in these pages nevertheless, a general consciousness, on the part of the author, of the superiority of his own understanding; of the prodigious affluence of his materials; and of his ability to use them in the order and proportion required in the magnificent structure which he undertook and completed. Such students as are able to read for themselves, and who fill their memories to the brim from the inexhaustible reservoirs of libraries, incur, at least, the danger of becoming nothing better than the channels of their predecessors' opinions. Dr. Dwight was so far preserved from this peril, that as his reading was confined, it was also select. He was a great adept in the art of condensation. His discourse, for example, on heathen, Jewish and ancient Christian testimonies to the doctrine of the Trinity, is a digest of the materials furnished by Bishop Bull, Doctor Jamieson, Mr. Maurice, and the writers in the Asiatic Researches; and in summing up the concurrent testimony of these witnesses, he displays his unvarying address and precision.—

But whatever skill is exhibited by the author in instances of this nature, the general execution of his Theology is that of a master builder who works after his own design. Former compilers of similar systems found themselves, as they imagined, compelled to labour chiefly as copyists of a prescriptive model. Instead, for example, of proceeding directly with their subjects, they were always stepping aside to confute the heresies on the left and right, which appeared to embarrass their progress. Dr. Dwight was too sagacious not to mark this; and he has escaped the impending mischiefs. He never condescends to interrupt the course of his argumentation and instructive discussions, by calling off the reader's attention to trivial obstacles scattered along the line of march; but leaves these in their own nothingness, and marshals the way onward to truth and holiness. He is, at the same time, a most uncompromising opponent of the leading heresies prevalent, in various degrees among the professors of the Christian name. His discourses, in these volumes, on the Unitarian controversy, for example, are worthy the purity of his principles, and exemplify their practical influence on his character. His knowledge of divine philosophy taught him to observe, that in confuting what is become too extensively an American as well as European heresy, he should gain very little by proving the Divinity and atonement of Jesus Christ, and by leaving the discussion at this point. With him, the direct result of Unitarianism was to release insincere believers, or infidel Christians, from the spirituality and humiliating obligations of the Gospel. The debate, in his view, was not a philological disquisition upon texts, but a question addressed to the conscience. He did not wish so much to ascertain what his adversaries *thought*, as to persuade them to ask themselves what they *were*. He discerned that the heresy was indeed a degrading opinion respecting the attributes of the Son of God, but that it was much more a struggle to avoid his yoke. (To be continued.)

SUNDAY SCHOOLS.

[The following extracts from the last number of the S. School Magazine, exhibits an encouraging statement of the progress and influence of the valuable institution from which it proceeds.]

SABBATH SCHOOL MISSIONARIES.

At the last meeting of the Board a S. S. Missionary was nominated for North Carolina, and on the 28th he left this city and will soon enter on the duties of his appointment. Missionary appointments have been made as follows:

- One in Massachusetts.
- One in Connecticut.
- One in Vermont and the northeast part of the state of New-York.

- One in Columbia and Greene Co. N. Y.
- One in Western District of N. Y.
- Two in Susquehannah Co. Penn.
- One in Crawford County, Penn.
- One in Erie County, Penn.
- One in Fayette County, Penn.
- One in Western Reserve, Ohio.
- One in Virginia.
- One in North Carolina.
- One in Missouri and Illinois, and
- One whose field of labour has not been particularly designated.

We are sorry to have to add, that the gentleman appointed many months since, in the state of Connecticut, has, through serious and continued indisposition, been prevented from entering on the duties of his mission.

The Board would greatly rejoice to be able to increase the number of Sabbath School Missionaries, as they believe this is one of the best methods to increase the number and usefulness of Sabbath Schools; but the Missionary fund, which is at this moment in debt to the treasurer, forbids them: a circumstance much to be regretted, as the calls for this service are numerous and urgent.

The following extract of a letter, dated July 7, 1825, is from the Missionary who has organized a large number of schools which constitutes the

CRAWFORD COUNTY UNION.

A revival of religion has taken place on the waters of the Big Konneyaut, in Crawford county.

It is a remarkable fact, that in the well settled vale of the Big Konneyaut, from the line of Erie county for five miles, there is not a family, in which there are not some rejoicing in hope, under conviction or unusually thoughtful; and every house, in this extent has literally become the house of prayer!

It is scarcely three months since the heavenly shower began. More than twenty are the hopeful subjects of renewing grace, and the anxious inquiry of *what must we do to be saved?* still prevails.

How much influence, under the Great Head of the church, a prosperous Sabbath School established in this place, last year, may have had in leading to this happy excitement, cannot be ascertained; yet it is worthy of special notice, that scarcely an individual of this school (numbered 43 in the Crawford County Sunday School Union, and consisting of more than thirty pupils) is unconcerned for the welfare of his soul. All, in a manner, are daily and with deep interest reading the religious tracts and testaments they have obtained for their Sabbath School exertions, and attending conferences and prayer meetings, from the earnest desire to participate in that salvation, which is freely offered to the humble, contrite, and broken hearted. Eight of these pupils, two of whom, one at the age of thirteen years, and the other at twelve, were the most distinguished for their acquirements, indulge the heart-cheering hope that they have commenced the everlasting song.

THE HAPPY SHEPHERD.

Much useful instruction is conveyed in the following story.

M. DE RANCE, a distinguished Frenchman of

the 17th century, having experienced some severe afflictions and disappointments, while yet ignorant of the only source of real consolation, sunk into a deep and settled melancholy. In this gloomy mood he wandered into the woods for hours together, regardless of the weather, and seemingly unconscious of every surrounding object.

On one of the brightest mornings in May, he was wandering in his usual disconsolate manner, amongst the woody mountains that skirted his estate. Suddenly he came to a deep glen, which terminated in a narrow valley. It was covered with rich green herbage and was surrounded on all sides with thick woods. A flock was feeding at the bottom, and a clear brook watered it. Underneath the broad shade of a spreading oak sat an aged shepherd, who was attentively reading a book. His crook and pipe were laying on the bank near him, and his faithful dog was guarding his satchel at his feet. The Abbe was much struck by his appearance. His locks were white with age, yet a venerable and cheerful benignity appeared in his countenance. His clothes were completely thread bare, and patched of every different colour, but they were wonderfully neat and clean.—His brow was furrowed by time; but as he lifted up his eyes from the book, they seemed almost to beam with the expression of heart-felt peace and innocency.

Notwithstanding his mean garb, the Abbe de Rance involuntarily felt a degree of respect and kindness for the man: 'My good friend,' (said he, with a tone of affectionate sympathy) 'you seem very poor, and at a very advanced age; can I render your latter days more comfortable?'

The old man looking at him steadfastly, but with the greatest benignity, replied, 'I humbly thank you, sir, for your kindness; did I stand in need of it, I should most gratefully accept of it; but blessed be God, his mercy and goodness have left nothing even to wish.'

'Nothing to wish!' (replied M. de Rance, who began to suspect the shepherd's garb to be a disguise) 'I shall suspect you of being a greater philosopher than any I know!—Think again.'

'Sir,' replied the shepherd mildly—'this little flock, which you see, I love as if it were my own, though it belongs to another; God has put it into my master's heart to show me more kindness than I deserve. I love to sit here and meditate on all the mercies and goodness of God to me in this life; and above all, I love to read and meditate on his glorious promises for that which is to come. I will assure you, sir, that while I watch my sheep, I receive many a sweet lesson on the good Shepherd's watchful care over me, and all of us.—What can I wish, sir, more?'

'But my good man,' returned the Abbe, 'did it never come into your head, that your master may change, or your flock may die? Should you not like to be independent, instead of trusting to fortuitous circumstances?'

'Sir,' replied the Shepherd, 'I look upon it, that I do not depend on circumstances but on the great and good God who directs them. This it is that makes me happy at heart. God in mercy enables me to lie down and sleep secure on the immutable strength of that blessed word: "All things work together for good, to them that love God." My reliance, (being poor) is in the love of

God; if I were ever so rich, I could not be more secure; for on what else, but his will, can the most flourishing prospects depend for their stability?'

The Abbe felt some emotion at this pointed observation; he however smothered it, and said, 'Very few have your firmness of mind.'

'Sir,' answered the man, 'you should rather say, few seek their strength from God.' Then steadily fixing his eye on M. de Rance, he added, 'Sir, it is not firmness of mind: I know misfortune, as well as others; and I know too, that where afflictions come close, no firmness of mind only, can or will carry a man through. However strong a man may be, affliction may be yet stronger, unless his strength be in the strength of God. Again, sir, it is not firmness of mind, but it is a firm and heartfelt conviction, founded on Scripture and experience of God's mercy in Christ. It is faith, and that faith itself is the gift of God.'

The man paused, then looking at M. de Rance with great interest, he added, 'Sir your kindness calls for my gratitude—Permit me to show it in the only way I can. Then I will add, that if you do not yet know this gift, he calls you to it as much as me—I see by your countenance that though so young, you have known sorrow. Would to God you could read on mine, that though at so advanced and infirm an age, I enjoy the blessings of peace. Yet though you are probably learned, whilst I am unlearned, I believe that the secret of true happiness is alike to all. Let me then show my gratitude by telling you what the teaching of God, or his word and providence has taught me. I was not always blessed with the happiness I now enjoy. When I was young I had a farm of my own, I had a wife whom I dearly loved and I was blessed with sweet children. Yet, with all those good things, I was never happy, for I knew not God, the Supreme God. With every temporal blessing, I never reaped pure enjoyment, for my affections were never in due subordination. My eyes being turned to the channels of temporal blessings, instead of God their source. I was in a continual anxiety, either to grasp more, or lest I should lose what I had already got. God had compassion upon me, and in mercy sent misfortune to lead me to him. I once had a son, the pride of my heart; a daughter, and she began to be the friend and comfort of her mother. Each was grown up, and began to yield us comfort beyond our fondest hopes; when each we had to watch through a long and lingering disease. Blessed be God, that taught them to live the life of his saints, and gives them now as the angels in heaven, to behold his glory face to face. They were taught, but not of us; it was the work of God; of that God, whom as yet they knew not. Their deaths, but, oh! how unspeakably bitter did that pang seem, which came in mercy to call us to God, and give us spiritual life! Till we fainted under the stroke, we did not remember that our insensible hearts had never yet been thankful for the blessings whose loss we are ready to repine at; we can now in mercy say, that we know afflictions do not spring out of the dust. Blessed be God, I can now from my very heart thank him, for uniting me, for all the ages of a blissful eternity with those dear and angelic spirits, towards whom I only thought of the short intercourse of time. Oh, how short my views. How long his love! Surely his mercy, and the fruit of it endureth for

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ever. This was our greatest affliction; besides, I have, through a variety of accidents lost my relations and my possessions; and I now, in my old age, serve in the house where I was once a master. Yet, I find, indeed, that "to know the only true God, and Jesus Christ whom he sent, is life eternal." A man's life does not consist in the abundance which he possesses, but in that peace which passes all understanding, and which the world can neither give nor take away. I desire to live by faith, day by day, and trust to the Lord to provide for the morrow. In short, sir, I have found by experience, that every worldly good without God is empty, and that God, without any worldly good, is of old, all sufficient.

This discourse struck M. de Rance to the heart. It was a ray of light from above. He was not disobedient to the heavenly vision.

FROM THE CHRISTIAN MIRROR.

ON PRAYING FOR MINISTERS.

"Praying *always* with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel." Eph. vi. 18, 19.

"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified." 2. Thes. iii. 1.

The Apostle in these verses exhorts Christians to pray for him; and in another place, exhorts them by the love of Christ, to strive together with him in prayer to God for him.

Now if an Apostle considered it important that Christians should "strive (or wrestle) together with him in prayer to God; praying *always*, with all prayer and supplication, watching thereunto with all perseverance, that utterance might be given him, and that he might open his mouth boldly; that the word of the Lord might have free course and be glorified;" or in other words, that God would bless the preaching of the gospel; we may well consider it highly important at the present day, that all Christians strive together with their minister in prayer to God for his blessing upon the word preached; as preaching appears to be the grand means of the conversion of sinners. Did all Christians thus strive together with their minister, and plead with God to bless his labours, and give him grace and wisdom—did they thus hold up his hands, and encourage his heart; what happy consequences would be the result. Christians would grow in grace; sinners would be converted; Zion would be built up; and the god of love and peace would dwell with her;—and all those little disputes, prejudices, contentions, and divisions, that so mar the glory of our churches at the present day, would be unknown.

How beautifully applicable then, would the words of the poet be,

"How pleasant 'tis to see, Kindred and friends agree;
Each in their proper station move:
And each fulfil their part, With sympathizing heart,
In all the cares of life and love."

But O, it is too true, that the reverse of this is to be found in many of our churches. It is too true, that some professors, instead of striving with

their minister in prayer to God for a blessing, do, by their lives and conversation, strive against him, and hinder a blessing. But sometimes prospects are more encouraging. Professors *appear* to be taking hold and to be striving together with their minister for a blessing upon his labours; his countenance brightens, his word falls with power, sinners begin to tremble, and saints to rejoice. But now satan begins to bestir himself; and by and by, one of those who were thus holding up the hands of their minister, quits his hold, and begins to talk of *modes and forms*; and soon loses his spirit of prayer. Another lets go his hold, and begins to question some opinions advanced by his minister; but never goes to him to solve his doubts, and of course his help is soon withdrawn. A third lets go his hold, (if ever he had any,) and begins to find fault with his manner of delivery. A fourth imagines that his minister is personal and so he is offended. A fifth has turned quickly out of the way, and, forgetting his own faults, begins to find fault with his brethren. These several characters inject the poison into the minds of others, and soon many are offended; and these pleasing prospects vanish; and their minister is left to mourn in secret over the coldness of his people, and to see all his fond hopes of present usefulness blasted.

Christian brethren, these things ought not so to be. Will you suffer yourselves to be turned aside for every trifle? Are the souls of your friends of no more worth, that you leave striving for them, and turn aside after things of comparative insignificance? Are the blessings of heaven not worth seeking? Why will you allow yourselves thus to grieve the heart of him, whom you should strive to encourage? Why grieve the Spirit of God?

Let us, then, once more lay hold and strive together with our minister in prayer to God for a blessing, and watch thereunto with all perseverance, (for nothing can be accomplished without perseverance,) and let nothing turn us aside. And O that it might not be found at the day of judgment that any whose duty it was to hold up the hands of their minister, and strive together with him in prayer for a blessing, ever allowed themselves, like the jews of old, to "speak against him by the posts of the doors," or before their friends and children, or the world; and thus to be instrumental of leading them down to destruction.

O that God would appear in his glory and build up Zion. O that he would revive his work, that it might no longer be said of any Church, "their glory is departed."

A LAYMAN.

FROM THE CHRISTIAN SPECTATOR.

RELIGION MORE THAN SPECULATION.

A FRAGMENT.

I have seen a professor of Religion who seemed well nigh dead to the great motives of the gospel. He read his Bible much, and the volumes of theological discussion more. He was punctual in his attendance on public worship, and a careful listener to the preaching of the word. But I did not see him growing in grace and advancing in likeness to Christ, by his private studies, or by the instructions of the sanctuary. And yet he was able to discuss the doctrine of progressive sanctification; and he could demonstrate from the scriptures that all the saints will persevere in holiness.

He talked of the sovereignty of God and of the richness of his free grace: but when I told him of the outpouring of the Spirit on this church and that, and of the souls that were gathered into the kingdom, he betrayed no emotion. He was ingenious to interpret the sure word of prophecy;—but when I spake of the triumph of the truth, of the progress it is now making to universal dominion, he had little to answer. He understood the gospel in all its doctrines, and he could argue mightily with errorists of every description; but it was always without one symptom of that deep and burning inspiration that glows on all the pages of the Bible. You might see him in the house of God following the preacher through the mazes of an argument with an intensity of interest; but when the preacher came home to the feelings and the conscience, his interest was gone, and the countenance that just before kindled with animation, was blank and unexpressive of emotion. The result of all these habits was that the holiness which kindles a glory like the glory of heaven along the path of the truly eminent Christian, shed no lustre upon him.—The world called him a noisy polemic, and said—what dost thou more than others?

I have seen an impenitent sinner who confessed himself to be such, and who was perfectly familiar with the doctrines of the Bible. In his earliest days he had been taught the system of Christian truth, and well he knew the arguments by which that system is supported. Proclaim to him the depravity and guilt of human nature, and he would quote a hundred texts of scripture decisive of the doctrine. Speak of the terrors of the Lord, he could refute in a moment the delusion of universal salvation. Tell of the love and mercy that are offering eternal life to the acceptance of the guilty; he knew it all before, he could discuss and argue, and he could prove it throughout to his own complete satisfaction. All those overwhelming truths that belong to eternity were safely treasured up in his memory, with the questions and answers of the catechism which he learned in his childhood; but they had never come near his heart; and it would seem that the gospel was to him in his maturity, what the catechism was in his childhood—a system of abstract propositions to be committed to memory without one thought of their relation to his own soul.

Do I seem to have been picturing characters merely imaginary? How is it? In the range of your experience, have you met with no such men as I have been attempting to describe? You who call yourself a Christian, do you know any professor of religion like him of whom I speak, who can argue, and speculate, and defend the truth, but never thinks of being excited in view of its import? You who confess that you are still impenitent, do you know any impenitent sinner, like him of whom I speak, conversant with all the truth of God, skilful and strenuous to defend his creed, and yet in all his correctness unmoved by the realities of eternity? And if such men are to be found, how do you account for the character which they exhibit, but by supposing that they are under a deep and deadly delusion—that they have utterly mistaken the very nature of religion—that they have forgotten the application of our text to the realities of an external existence?

I say then that I have not been contending with a shadow. The error of which I have spoken

does exist, and it may be seen in its deadly operation. And as the messenger of God, I lift up my voice to day, and warn you to deliver your souls from the influence of a sentiment so perilous. Look into your heart, and examine your own spirit. You hear the gospel preached, its doctrines are proved, its motives are urged upon you.—Does all this enter your understanding and die there, like something abstract and unreal? Does it send through your spirit no thrilling emotion? Can it strike no chord of feeling within you?—Then I warn you to escape from this perilous delusion. It will ruin you for ever. It destroys the very plan and purpose of the gospel. It pours contempt on the overtures of mercy which God is making. It hardens the heart. It stupifies the spirit. It leads the soul downward—and downward to hell.

THE SABBATH BREAKERS.

A few years since, a gentleman residing in Philadelphia, established a Sabbath School in the suburbs of the city, which he regularly met every Sabbath morning. As he walked out, he noticed that he passed a house, where he uniformly found a part of the family at work in the garden, raising vegetables for market. In one of his walks past the garden, he threw a Tract over the fence, on the sinfulness of violating the Holy Sabbath. No one happened to be in the garden at that time, and the Tract lay unperceived for some hours. But in the course of the day, a female of the family, walking through the garden, picked up the Tract, wondering how a religious book could come there. On reading its title, and seeing the subject on which it treated, she superstitiously supposed it must have been sent there miraculously, to convict the family of the awful guilt of breaking the Sabbath. What with the convictions of conscience awakened on reading the Tract, and what with more of superstition, the woman was first thrown into an agony, next into convulsions; and that night, about twelve o'clock, in the most awful agony and forebodings of misery for a wicked life, she was stretched out a corpse.

Here, said the Rev. Dr. Milnor, of New-York, as he related this account at the meeting of the Tract Society in Boston—here I must not stop; for I should not have dared to have related the circumstance, but for what follows. The woman was buried, but the Tract was left behind. It was read by the family; and the consequence was, that by the means of her death, and the little Tract, five individuals out of the seven who composed the family, were awakened, and eventually, were hopefully converted unto Christ. They have since brought forth fruits meet for repentance, and these five persons look upon that Tract, as the instrument in the hands of God, of their conversion.

Christian Almanac, 1826.

PERSEVERANCE OF A SUNDAY SCHOLAR.

It was noted at the Teachers' Meeting, that a little girl, nine years old, a faithful attendant at Sunday school, was forbidden by her parents to attend any longer, as they were opposed to the institution. Having no correct views of its character, and besides being in the country, and some distance from the school, and it being the winter

season, they thought the object not of sufficient importance for the care and trouble their little girl bestowed on it. She, however, thought otherwise; and though of an amiable disposition, and an obedient child, she yet persevered in her endeavours to attend the school, till her parents threatened that if she attempted to go again, they would send her from home. The next Sabbath she began as usual, to prepare for the *Sunday School*, without endeavouring to hide her intentions. The parents were astonished at her perseverance, but more so when the little girl had put on her hat, and taking her little book, thus addressed them.—“Father and mother, I love you; I love you *very much*, but I think I love Jesus our Saviour *a great deal more*; and so I am going to *Sunday School*.” Quite confounded at the conduct of this dear child, the parents permitted her to depart, and shortly followed her to the *Sunday School*, and were delighted with all that passed there, and thenceforth permitted her to attend. At no distant period the father and mother became members of the church, and stated that their earliest convictions of the truth were produced by that circumstance, and expressed great pleasure at the early piety of their interesting little girl.

Sunday School Mag.

Obituary.

MISS MARY ROBERTS.

The subject of the present brief Obituary was the daughter of Mr. Edmund Roberts, of Holyhead, in Anglesea. She had been religiously brought up, and placed at a boarding-school in the neighbourhood for about two years. And after the Midsummer vacation, 1823, she was sent to the pious Miss Cook's boarding-school at Shrewsbury; where the ministry of the Rev. Mr. Weaver, the Independent minister of that town, was blessed to her eternal welfare. She experienced deep conviction for a short time, from a view of her sinfulness; but the illuminating influence of the Spirit being abundantly imparted to her, she was soon led to the enjoyment of the soothing consolations of the gospel. Shortly after her conversion, she formed the determination of becoming decidedly religious, and entertained the intention of establishing a Dorcas Society, a Religious Tract Society, and also to assist the Bible and Missionary Societies, when she should return home. Her very great application to her books, and the anxiety she manifested to increase in knowledge, and the ease with which she imparted it, made her an ornament to her family and sex.

In March, 1824, she was taken with an illness which issued in consumption. Symptoms at first painful, soon afterwards became alarming. In the month of April, her parents deemed it expedient to remove her from Shrewsbury, by gentle stages, to her parental roof.—Hopes of ultimate recovery were entertained; but in a few months they were extinguished in the tender parental bosom. The sufferings of a rapid consumption ensued; but under all, the power of faith, the fervour of piety, and the mildness of her temper, shone brightly forth, and shed a heavenly illumination through the valley of the shadow of death.

At last, the dreadful event, supremely welcome indeed to herself, but inexpressibly painful to her affectionate but resigned and submissive parents and friends, arrived. Her father telling her he could not bear the thought of parting with her, she with a sweet smile said, “Papa, think what Abraham did when the Lord called for his only son; and you, having several other children, ought to be submissive to the divine will.” The day before her death, when her father was supporting her head, she said Christ was better to her than all the world; and she advised her sisters to seek religion early, adding that the bed of sickness (the difficulty of breathing, and her cough were very painful) was a very inconvenient time to become religious. “O, papa,” continued she, “what if I had now to begin to search my Bible? but I bless God,

I can say, I know in whom I believe, and that he is able to support me; and I will trust in him; yea, I would sooner die now than that I should recover, and become wicked!” She appeared much afraid of saying what she did not feel, observing that she thought a hypocrite the worst of characters.

She requested her father to divide her pocket-money between the Bible and Missionary Societies, and also to distribute her Tracts; and as to her sisters, that they should find some things in her drawers to remind them of her. She said she wished to live to be of use in assisting her parents to educate her younger sisters, and to do something for the glory of God; yet she was very submissive and resigned to the divine will. On the 8th day of October her allotted time was completed; and she placidly slept in Jesus, being in the fifteenth year of her age. Her funeral sermon was preached by the Rev. Mr. Cooper of Dublin, at the Independent chapel, Holyhead, on the 24th of October from 2 Cor. iv. 17.

The following lines on the occasion of her death, were written by her sister:—

This lovely bud, so young and fair,
Call'd hence by early doom,
Just came to show how sweet a flower
In Paradise would bloom.

Joyful in the hour of death,
True believers close their eyes;
Sweet their last, their parting breath,
That unites them to the skies.

Heirs of heaven, and pilgrims here,
Oft they sigh to reach the shore,
Where the saints in light appear,
Weeping for their sins no more.

He who died to set them free,
Comes to raise them to his throne;
Bids them shout for victory;
Saves them by his grace alone.

Thus did she who lately fled
From her clay-built house below,
Join the happy, pious dead,
Their immortal bliss to know.

Ye who saw the path she trod,
Mark'd her works of faith and love,
Know it was the way to God,
Leading to the realms above.

Though the grave retains its trust,
Yet the savour of her name
Lives in spite of worms and dust,
Vying with the deeds of fame.

Yes; her mem'ry shall survive
Names whose glories must decline;
Those who safe in heaven arrive,
Like the sun for ever shine.

Her flesh shall slumber in the ground,
Till the last trumpet's joyful sound;
Then burst the chains with sweet surprise,
And in her Saviour's image rise.

DIED—In this city, on the 21st inst. Mr. Levi Hubbard, aged 90; on the 27th ult. a daughter of the late Mr. Miles Thomas, aged 2 years; 30th, Nelson, son of the late Mr. John Potter, of Hamden, aged 18 years; on the 13th inst. Mr. Wellington, 59; a child of Mr. Leonard A. Daggett; on the 14th, a child of Mr. David Kempton, 3 months; on the 16th Mrs. Desire Beecher, 32, wife of Mr. Harry Beecher; on the 18th, Mary Eliza, daughter of Mr. Philip Curtiss, aged 18 months; on the 20th, Mr. Samuel Mallory, formerly of East Haven, aged 49.

At Hartford, Mrs. Ruth Bigelow, 68; Mr. Amos Bull, 81; Mrs. Eunice Goodwin, 50, wife of Capt. James Goodwin; Mr. Thomas Sandford, 57; Mrs. Sophia Hadlock, 28; Mr. Daniel Henry, of New-Hartford, N. Y. 34.

At East-Hartford, on the 15th inst. after a short illness, Mr. Ashbel Gilman, 68.

At Southington, Rev. William Robinson, 71.

At Middletown, Mr. Crowell Hubbard, 26; in Upper Houses, Widow Clarissa Ranney, 30; Miss Mary Webber, daughter of Capt Isaac Webber, 13.

At Bridgeport, Mr. Ellis, 45, late of Huntingdon; on the 13th, Mr. Silas Sherman, 65; Miss Mary Knapp, 17, daughter of Mr. Ephraim Knapp.

POETRY.

"FAINT, YET PURSUING."

As when the pilgrim gains the mountain height,
And looks around the desert he has trod;
Sighing, he watches the last gleams of light,
And waits for morning to point out the road.

Just so the saint by inward grief opprest,
And wearied with the trials of the way;
Long's to repose upon his Saviour's breast,
And bid adieu to life's short weeping day.

The path to Heaven is strew'd with many a thorn,
And many a potent foe in ambush lies;
Full oft the Christian seems as one forlorn,
And hope's bright vision fades upon his eyes.

Life's chequer'd scene the good man passes thro'
Faith bears the spirit up 'mid every loss;
And while he keeps the world of bliss in view,
He lives content to weep beside the cross.

How sweet will be the rest in yonder skies,
When sorrow's vale is left far, far behind;
And all the saints around the throne shall rise,
Nor ever call "the former things" to mind!

The sun of that blest world will ne'er decline,
No scowling tempest cross that peaceful sky;
"The morning star" will there for ever shine,
And heaven's high joy shall never, never die!

W. B.

The Rev. Sereno E. Dwight of Boston, arrived in this city last Saturday, on his return from Europe. We are happy to learn that his health is completely restored.

Resignation.—Christian resignation is very different from that stoical stubbornness which is most easily practised by those unamiable characters, whose regards centre wholly in self; nor could we, in a proper manner, exercise submission to the will of God under our trials, if we did not feel them.

NEWTON.

Prayer.—You may pray always, and yet not always be at prayer.

WILLIAM SECKER.

Faith.—Faith is able to swim upon those deep seas with delight, which the line of reason could never fathom.

IBID.

Affliction.—To remember sin, and to contemplate the horror of it, and the hell it deserveth, is enough to bow our wills, and break our hearts, and lay them open, that they may be fit receptacles of comfort. He were a bold sinner, that durst look upon his sin fall in the face. Now affliction and mourning bring us to this sight,—wipe off the paint of sin, strip her of her scutcheons and pendants, of her glory and beauty, and shew her openly in all her deformity, not with pleasure and honor and riches, but with the wrath of God, death, and hell, waiting upon her, that we may defy and mortify sin, and then triumph over it.

FARRINGTON.

Difficulties in doing good.—To encounter difficulties, to bear up against discouragement, and to persevere "without fainting," in our labors and zeal for God, and love to mankind, "even hereunto are we called." In all this, we are but followers of those, who, through faith and patience, having done the will of God, now inherit his promises.

REV. JOHN SCOTT.

Terms of the Intelligencer.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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In Holland, in the year A. D. 1527, was martyred and burnt a widow named Wendelmata. This poor widow having received into her heart the brightness of God's grace by the appearing of the Gospel, was therefore seized and put to custody in the Castle of Werden; and afterwards brought from thence to the Hague, there to appear at the general sessions. Divers monks were sent to talk with her, that they might convince her, and win her to recant; but she was stedfast in the truth of God's word wherein she was planted; and could not be removed. Many also of her kindred, and other women, were suffered to persuade with her; among whom there was a certain noble matron, who dearly loved the widow. This matron conversed much with her, and at length said, "my Wendelmata, why dost thou not keep silence; and think secretly in thine heart those things which thou believest: that thou mayest prolong here thy days and life?" To whom the good widow replied; "Ah! you know not what you say. It is written, 'with the heart we believe to righteousness; with the tongue we confess to salvation, &c.'" And thus being firm and stedfast in her belief and confession, she was condemned to be burnt to ashes, and her goods confiscated, [that is plundered:] which sentence she took mildly and quietly.

At the place of execution, a monk brought out a blind cross; and bade her several times to kiss and worship her God. "I worship (said she) no wooden God, but only that God which is in heaven." She then with a cheerful countenance went to the stake, where she desired the executioner to see that the stake was fast, that she might not fall. Taking the powder, she placed it at her bosom; and gave her neck willingly to be bound, with an ardent prayer commending herself to the hands of her faithful God and Saviour. She then closed her eyes, bowed down her head, and was soon strangled, and afterwards burnt to ashes: instead of this life, to get an immortal crown in heaven.

VERITE.

ANECDOTES OF MR. SUMMERFIELD.

It is said of the late Mr. Summerfield, that being asked by a Bishop where he was born, he replied, "I was born in England, and born again in Ireland." "What do you mean?" inquired the Bishop. "Art thou a master in Israel, and knowest not these things?" was the reply.

Mr. Summerfield's first serious impressions began, when going home one night from the card table. He was suddenly struck with the iniquity of his conduct. His heart labored with the most pungent conviction; but he was absolutely ashamed to disclose his feelings.—While the hidden fire was smothered within, A Methodist Class Leader happened to suspect, from his unwonted appearance, that something serious was working in his mind, and with characteristic vigilance and attention sought the cause of it, and found the young man in distress for his soul! He advised him to attend their Class Meeting, and perhaps he might obtain comfort; encouraging him to seek the Saviour of sinners. He did attend, and God met him in mercy, and made him a chosen vessel to bear salvation to thousands.

MISSIONARY NOTICE.

Notice is hereby given, that the *Auxiliary Missionary Society* of the Eastern District of New-Haven County, will hold their Annual meeting in East Guilford, on the last Tuesday of September, at two o'clock P. M. The Treasurers of the Missionary Associations, are requested to make their remittances, in season, to Deacon Samuel Frisbie, Branford, Treasurer of the Auxiliary Society; that he may be able to prepare his report for the aforesaid meeting.

STEPHEN DODD, Pres.

August 22, 1825.